



THE MODERN IMPORTANCE OF STUDYING THE SCIENTIFIC HERITAGE OF IBN KHALDUN

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ABSTRACT

In this article was discussed about the need to study the scientific legacy of Ibn Khaldun. The opinions of the scholars who appealed to the work of this thinker were discussed.

Key words: encyclopedic scientist, philosophy, socio-political views, geography, ethics

INTRODUCTION

The encyclopedic work of the scholars of Eastern philosophy of the Renaissance and their contribution to the development of science is incomparable. The scientific legacy of the Renaissance scholars, the immortal ideas put forward by them, still retain their significance. One such encyclopedic scholar is Abu Zayd Abdurrahman ibn Muhammad ibn Khaldun al-Khidromi al-Ashbili, who was born in Tunisia in 1332.

Famous philosophers of Uzbekistan I.Muminov, M. Xayrullaev, M. The scientific heritage of the Arab Muslim Eastern Renaissance philosophers was studied in detail by such teachers as Baratov, S. Shermuhammedov, H. Alikulov, H. Shaykhova. Russian philosophers H.Rapoport S.N.Grigoryan, Yu.N. Afanasev, V.V.Bartold, A.V.Smirnov, E.A.Frolova, N.N.Razov, A.A. Ignatenko, S.M. We can also learn a lot about Ibn Khaldun from Batsieva's scientific works. In the first decade of the 19th century, European scholars such as Sylvester de Sasi (1758-1838), Joseph Hommer (1774-1856), and Friedrich Schultz (1799-1829) left important information about Ibn Khaldun's socio-political and philosophical views.

But the demand of today's period shows that there is a vital need to re-analyze the work of these scholars, to gain a deeper understanding, and at the same time a more thorough study of the scientific heritage of each of these scholars. Because we can see that some of the problems that have become unsolvable in today's global era have been easily solved by our scientists of the past. "Deep respect for our national history and culture, intellectual and spiritual potential, which is the greatest wealth in the world, its preservation and enrichment, on this basis, educating the younger generation in the spirit of national and universal values are in the material and spiritual development of every country and society. , is undoubtedly crucial." [1]

In our opinion, it is also useful to study in depth the scientific heritage of Ibn Khaldun, one of the scholars of the East, an encyclopedic scholar of Arab Muslim philosophy. Ibn Khaldun's socio-philosophical legacy as a scholar is of great importance not only in the countries of the East, but all over the world. This is because the progressive ideas of his time in the solution of the philosophical worldview and socio-political issues of the XIV century are connected with the views of Ibn Khaldun. While studying the scientific heritage of Ibn Khaldun, many Western scholars have left valuable sources on the spiritual values of the East, which have not lost their relevance even today, about the emergence of human society, the conditions of development of society and the universal values that unite society. We believe that in the legacy of the scientist, which requires a detailed study, we can obtain ideas that can withstand today's "global ethics" and serve for the spiritual and moral upbringing of modern man in the national spirit.

The scholar was born in Tunisia in 1332, and his parents were Spanish Muslims. From his childhood, Ibn Khaldun studied and practiced such subjects as the Holy Qur'an, Hadith, Sharif, grammar, Muslim jurisprudence, mathematics, logic, and philosophy. Ibn Khaldun, who had great talent and ability from a young age, decided to devote himself to science, but the coincidences in his life caused him to change his goals. A plague pandemic in 1350 resulted in the death of his father and many of his teachers and colleagues. Ibn Khaldun was forced to emigrate from Tunisia with the surviving scholars. The scientist was forced to spend 25 years of his life in public service against his will. [2]

From 1374 to 1378 he lived with his family in the fortress of Banu Salama in Algeria, and at the age of 45 he wrote his Kitab al-ibar wa divan al-mubtada wa al-habar fi ayyam al-arab wa al-adjam and al-barbar and man asarahum min zaui as-. Sultan al-Akbar. Ibn Khaldun was an encyclopedic scholar who wrote extensively on history, philosophy, sociology, economics, as well as the origins, lifestyles, and systems of government of the Arabs, Persians, Bedouins, and the great tribes that lived with them. In the fall of 1382, Ibn Khaldun traveled to Alexandria. and comes to Cairo. The

citizens of Kohira, the scientific center of the Islamic world at that time, welcomed Ibn Khaldun. In 1384, Ibn Khaldun was appointed supreme judge by the sultan of Barkuk.

In 1400, Amir Temur marched on the Syrian lands under the rule of the Egyptian ruler Faraj al-Nasir. According to Ibn Arabshah, the scholar who followed his sultan was respected by Amir Temur for his incomparable delicacy and ingenuity and was released on condition that he provide some information about the country. released. Ibn Khaldun was highly respected by Amir Temur. "I was with him from morning till night for thirty-five days. Then he gave me permission and followed me, and I returned to Egypt."

In his book, Ibn Khaldun says of Sahibkiran, "He is a man of great intelligence, a sharp mind, a lover of debates, and an excellent knower of what to say in these debates." The significance of these words for us is incomparable, because they were uttered by a scholar who knew the world and the state of the rulers. Indeed, as Ibn Khaldun himself acknowledged: "The Sahibkiran was not of the kind who spoke without thinking, but of the people of knowledge ..." [3]

On March 16, 1406, in Cairo, Ibn Khaldun died accidentally without any illness. [4] Ibn Khaldun's scientific views began to reflect the interests of the newly formed socially active property classes in North African countries. At the same time, in the deep theoretical ideas of the scientist we can clearly see the influence of the philosophical ideas of our Central Asian scholars Abu Nasr al-Farabi and especially Ibn Sina.

The socio-political views of the scientist also address the issues of promoting religious tolerance, strengthening the relationship between the state and society on the basis of enlightenment and goodness, which leads to the further development of interaction in society. Many of the scholar's works, including the Muqaddima that we observe, have been translated into French, English, German, Spanish, Turkish, Russian, and Urdu.

One of the greatest works of Ibn Khaldun, Muqaddima can be called an encyclopedic work of socio-economic and political life of his time. The play contains important scientific conclusions about the sociality of man, his ability to learn, as well as the five stages of the formation of the state, the sources that serve the development of the state, the economic life of society. The preface, according to Ibn Khaldun, is a perfect work consisting of an introduction and three volumes. The theme of the work can be defined in the following directions:

- The purpose of history, the importance and practical application of historical criticism, the mistakes of historians and the misuse of the source;
- Geographical information about the Earth, the physical and moral impact of climate and nature on humans;
- Methods of knowing the world, the evolution of the family, society and state;
- Economic and mental development;
- The decline of the state;
- The role of labor in the welfare of the state;
- Information on crafts and arts;
- Classification of science. [5]

Ibn Khaldun's work is not only about the history of the peoples of the Maghreb, but also about the origin of human society in a scientifically methodologically correct and detailed way. The great merit of the scientist is that in the book he scientifically substantiated all the phenomena related to the emergence of human society. The fact that the first volume of the book itself consists of 630 pages also shows how perfect the work is.

According to the scientist, humanity will initially be in a state of savagery. Then it separates from the natural world and acquires sociality. Ibn Khaldun showed that human society is constantly changing and goes through two stages in the process of development: 1. Bidava. 2. Xidara. These two stages differ in "how people find the means to survive." The first - in the bidava stage, people are mainly engaged in farming and animal husbandry. In the second stage, handicrafts, trade, science and art are added to the above types of activities. Both stages can be within the same area. According to Ibn Khaldun, a way of life that did not exist in the city and met daily needs - farming and animal husbandry led to primitive life, living a luxurious life and therefore striving to live a luxurious life, building cities. [6]

In the "Introduction" the socio-philosophical ideas of the scientist are so developed in relation to his time that in his views, along with the philosophical views of Farobi, Beruni, Ibn Sino, we can see elements of the philosophical views of Montesquieu and Buckle on the causes of society. For example, in the first part of the Preface, entitled "Human Community is Necessary," he writes: "When God created man, He adapted him to live only if his body was nourished. God has endowed man with innate nature and the power to make it happen. But man alone does not have the power to create the substance that sustains him, that is, to create the food he needs for himself."

For example, let's take a loaf of bread, which is the smallest and most necessary food for a person. To make bread, you need to grind flour, knead dough, bake. This requires a variety of tools, utensils, that is, many craftsmen, blacksmiths, carpenters, potters, bakers, and their labor and products. All of this cannot be done by one person alone. It is therefore imperative that people of different abilities and professions come together to feed people and themselves. As a result of this cooperation, the needs of a number of people will be met. "[7] In the introduction, there is a special approach

to the subject and tasks of historical science. The philosopher approaches history from two perspectives. The storage and transmission of information about past generations by history from the outside. In essence, history is "the source of all existing things and clear sources based on in-depth knowledge of their origin." [8] must explain the reasons and nature of the exit. Therefore, history should be included in the list of philosophical sciences. In this sense, the scientist's views are similar to Hegel's theories. According to the scientist, the historian must have a deep knowledge of the social system of morality, the spiritual condition of families and tribes, the different characteristics of different strata, classes and peoples in society. For the fourteenth century, such an analysis of history was a completely new approach to science. Based on Ibn Khaldun's theory, a civilizational approach to the history of society was developed for the first time. This is because the scientist believes that the study of historical events is not a chronicle of events, but a study of the peculiarities of different peoples' civilizations, comparing them and studying the civilizations of previous nations. According to the scientist, by studying history, people can also anticipate events that may occur in the future. Because the scientist believes that from a deterministic point of view, all events in the universe are causally related. In the general connection of the universe, it grows from the simple to the complex: from minerals, to plants, from it to the Turkic world, and finally to man. Man is the highest peak of the universe, separated from the animal world and possessing it.

According to Ibn Khaldun, the main defining elements of man are the mind and imaginative activity.

In society, however, there will be a royal government, taxation, science and crafts. These views of the Arab scholar show that he was the first among the Eastern philosophers to create a theory that the basis of the life and existence of a society is related to its material production. Depending on the type of production of material goods, the population of the state is divided into rural and urban population. Those engaged in agriculture and animal husbandry live in the villages, while those engaged in handicrafts, trade, science and art live in the cities. The scientist is the first philosopher to show that the division of labor in society affects the social structure of the population. Writing that rural life preceded urban life, the scientist says that people switched to producing "first simple and necessary and then insignificant necessary and necessary things." According to Ibn Khaldun, there are two opposing sides of good and evil in human nature. If a person does not follow the instructions of Allah, then evil will increase. In the villages, people are restrained from evil by blood relatives and tribal chiefs. In the city, the violent government and the state prevent people from being hostile to each other. According to the state scholar, the freedom of the tribes in the villages is suppressed by one man. "The essence of monarchy is the sole domination of one person. He allows other members of the tribe to oppress and humiliate themselves." [9] Ibn Plato states that, unlike the ancient scholars Plato and Aristotle, the state existed only as a form of monarchy. The scientist, who equated the two stages of development of society with the two stages of the state, says that the first stage of the state was in rural life, and the second stage was in the city. Ibn Khaldun divides the evolution of the state into five stages. The first stage is the emergence of royal power. At this stage, the ruler will be with his people in order to achieve victory, to protect and defend his country. Society will be united at this stage on the basis of blood relations. In the second stage, the ruler begins to distance himself from his people and becomes the supreme ruler for his people. In the third stage, a peaceful life begins and the fruits of domination begin to be reaped. According to the scientist, this period was a period of prosperity of the state. This is the last stage when the ruler makes full use of the possibilities of his state. The fourth stage is the period of stability. The ruler is forced to compromise with neighboring states and be content with what he has. The fifth stage is the period of shortages and waste. The ruler also loses what is left of his predecessors. This period ends with the aging of the dynasty, the loss of power to govern society, and destruction. Thus the evolution of the state ends and it all begins again. The scientist's views on the evolution of the state are similar to those of his predecessors and contemporaries. But the Arab philosopher, unlike the previous ones, shows that each evolutionary stage has its own special features.

In the philosophical heritage of Ibn Khaldun, the socio-political views of his time played an important role. Western scholars are very interested in Ibn Khaldun's views on the origin of human society, because the scientist was able to prove that the traditional spiritual values of the East certainly existed, while shedding light on the universal aspects of society to the body. It is precisely this issue that is a peculiar aspect of Ibn Khaldun's scientific legacy, and this legacy of the scholar's work has not been studied.

In our opinion, the study of these unopened pages of Ibn Khaldun's scientific heritage in collaboration with philosophers and historians of the Third Renaissance proves that the roots of the existing spiritual and moral worldview in the nature of our people came into being with the emergence of human society. This proves in the example of modern Uzbekistan that the scientist's socio-political views, the ever-expanding high moral ties in society lead to a state in which humanity is governed by tolerance, freedom and humanity in society.

In short, there are many undiscovered aspects of the scientific treasures of Eastern Renaissance scholars, one of which is the scientific legacy of Ibn Khaldun.

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